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A Catechisme

with a Prayer annexed,
meete for all Chri-
stian families,



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21

Godly sentences.

Prou. 1. 7. The feare of the Lord is the beginning of knowledge, but fooles despise wisdom and instruction.

Eccle. 12. 1 Remember thy Creator in the dayes of thy youth, whiles the euil dayes come not, nor the yerres appoach, wherein thou shalt say, I haue no pleasure in them.

Dan. 12. 3. They that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousness, shall shine as the starres for euer and euer.

1. Timoth. 3. 14, 15. But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them, and that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

Hebr. 5. 12. For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teache you the first principles of the worde of God, & are become such as haue neede of milke and not of strong meate.

1. Ioh. 2. 13. I write vnto you fathers, because you haue knowen him that is from the beginning: I write vnto you yong men, because you haue ouercome the wicked: I write vnto you litle childzen, because you haue knowen the father.

BRITISH
MUSEUM

The first part.

Question.

Dest thou professe thy selfe to be the seruant of God, that made thee, and al the worlde?

Answer. I humbly and thankfully acknowledge my selfe for euer to be his seruant.

Exod. 30. 2.
Iosua 24.
15. 24.
Ro. 11. 36.

Question. What is the duetie of the true seruant of God?

Answer. It is the bounden dutie of euery true seruaunt of God, carefully and ioyfully to obey the whole will of God, and to please him in all things.

Question. How doe you knowe what is the will and pleasure of God?

Answer. The perfect will of God is largely and manifestly declared in the holy Scriptures, but most generally and briefly in the tenne commandments.

Hebr. 11. 2.
Luke 19.
26. 31.
Deut. 4. 13.

A. ii.

Question.

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Question. Rehearse the tenne commandements.

Exod. 20 3
The first
Table, Answer. God spake all these wordes and sayd: I am the Lorde thy God, thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth, thou shalt not bowe downe to them, nor worship them, for I the Lord am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousands in them that loue me, and keepe my commandements.

3 Thou shalt not take the name of the Lorde thy God in vayne, for the Lord will not holde him guiltlesse that taketh his name in vaine.

4 Remem.

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4 Remember that thou keepe holy the Sabboth day, sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the sabboth of the Lord thy God, in it thou shalt doe no maner of worke, thou, nor thy sonne, thy daughter, thy man seruant, nor thy maide seruant, thy cattell, nor the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the sea & all that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day, and halloved it.

5 Honour thy father and thy mother, that thy dayes may bee long in the lande which the Lorde thy God giueth thee.

The second Table.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false

noisise. A.iii. witnesse

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witnesse against thy neighbour.

10 Thou shalt not couete thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his ore, nor his alle, nor any thing that is his.

Question. Art thou able to obserue al these lawes, & to do al those things which thy Lord God hath willed & comanded thee in þe same?

Psal. 19. 12.
1. Ioh. 1. 8.
Eccle. 7. 20

Answer. Al men are transgressors & breakers of these lawes of God, not only in respect of their original or birth sin, but also otherwise in thoughts, words, & deedes.

Question. What is the danger of disobeying the wil of God, by breaking of his holy & excellēt lawes?

Deu. 27. 26
Gal. 3. 10.
Matt. 5. 19,
22.
Rom 6. 23.
Iames 2. 10

Answer. The due punishment prouided of God himselſe for breaking of any of his lawes, is þe losse of his sauor, the purchasing of his heauy displeasure, whereof followeth the euerlasting death & misery both of soule and body.

Question.

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The second part.

Question. By what way or meanes can you escape this fearefull punishment due for euery one of your sinnes?

1. Answer. There is none that can saue mee from my sinnes, and the punishment due for them, but only the Lord Iesus Christ, being both God and man.

Ephes. 2. 9.

Acts. 4. 12.

Gal. 2. 21.

Question. How hath the Lord Iesus Christ saued you from your sinnes, and al the plagues and miseries due for them?

Answer. The Lord Iesus hath discharged me from all the guiltinesse, horroz, and penaltie due for all my sinnes, by suffering in his owne soule and bodie all the torments that I deserued for them, & by fulfilling of the whole law hath restored mee for euer to the loue & fauour of God, so effectually as if I had neuer offended him.

1. Tim. 3. 10.

Gal. 3. 13.

Esa. 53. 5.

Col. 1. 19,

20.

1. Pet. 2. 24.

Rom. 4. 25.

A. iiii.

Question.

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Question. What moued God to
giue his onely begotten Sonne to
the torments of death for you?

Ioh. 3. 16.

Answer. There was no other
cause to moue him thereunto, but
his owne loue, mercy, and com-
passion.

Question. Are all men then sa-
ued by the sufferings and death of
Christ?

Ioh. 3. 16.

18.

Gal. 2. 20.

Ioh. 10. 18.

Answer. Onely they are saued
by Christ, who truely beleue that
he hath performed all things tou-
ching saluation, comfortably ap-
plying the same to them selues.
The effect and principall poyntes
of which faith we finde briefly set
forth in the Creede.

Question. Rehearse the Creede.

1.

2. Ioh. 14. 7.

Hebr. 11. 3.

Matt. 5. 45.

Rom. 8. 12.

2.

b Matt. 1. 31. Dan. 9. 24, 25.

d Iohn. 1. 14, 18.

Answer. I beleue 1. ^a in God
the Father almightie, maker of
heaven and earth. And in 2. ^b Je-
sus ^c Christ his ^d onely Sonne our

c Actes 4. 27. Heb. 1. 9. Act. 10. 38.

^e Lord,

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• Lord, which was conceived ^f by ^e Mat. 28.
 the holy Ghost, borne of the Vir- 18. 1. Pet.
 gine Mary, suffered ^s vnder Pon- 1. 18, 19.
 tius Pilate, ^h was crucified, dead, f Mat. 1.
 and buried, ⁱ hee descended into 18, 20.
 hell. The third day he rose againe g Luk. 23.
 from the dead, he ^k ascended into 24. 33. 46.
 heauen, and ^l sitteth at the ryght 53.
 hande of God the Father almight- h Matth.
 tie. From thence ^m shall he come to 27. 46.
 iudge the quicke and the deade. Mat. 26. 37.
 I beleue in 3. ⁿ the holy Ghost, the Luk. 22. 44.
 4. ^o holy Catholike Church, the i Mat. 28.
 communion of ^p Saints, the ^q for- 8, 9.
 giuenesse of sinnes, the ^r resurrec- 1. Cor. 15.
 tion of the body, and the ^s life euer 4. 12.
 lasting. Amen. k Act. 1. 9.
 l Actes. 7.
 m 2. Cor. 5. 56.
 n 2. Cor. 3. 1.
 o 5. 10.
 p 3.
 q n Mat. 28.
 r 1. Cor. 14. 33.
 s 1. Cor. 12. 12.
 t Rom. 3. 24. 15.
 u 1. Cor. 15. 53. 45. Ioh. 19. 25. 26. f 2. Cor. 1. 23. Luke 16. 22.

Question. Thou professest to be-
 leue in God the Father, the
 Sonne, and the holy Ghost, are
 there then more gods then one?

Answer. The father, the sonne,
 and

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Mat. 28. 19. and þ^e holy Ghost, are three diuerse
Nche. 9 6. persons, howbeit, in nature & substance they are but one God, of equall power, glorie, and maiestie:

Question. Wherefore doest thou make mention of the Church, and communiõ of Saintes, doest thou also beleue in the Church?

Answer. I doe not beleue in the Church, but I beleue that by the power, wisdom, and goodness of this one God, there is a number and company of faithful, elect people, whome wee call the Church, not in one countrey only, but scattered vniuersally in the whole worlde, who being cleane washed by the blood of Christ, and sanctified by the holy Ghost, are enflamed with such mutual loue, that they mourne and reioyce the one for the other, as liuely fellowe members of one body.

Question. Hast thou power of thy selfe constantly to beleue, and effectually

Ro. 12. 15.

1. Ioh. 1. 3.

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effectually to applie to thine owne comfort all these articles of Christian doctrine, namely that God the father doth accept of thee as his childe: that his onely Sonne was humbled euē vnto the death for thy cause: that the holy Ghost doeth and will for ever sanctifie, leade & gouerne thee in þe trueth: that thou art a member of the true Church, & companie of the saints: that thy sinnes are freely pardoned: that this body of thine shalbe raised vp againe at the last day: & lastly, that both thy soule & body then vnited, shalbe partakers of that blessed immortalitie, and perfect glorie, that is prepared for all the faithfull.

Answer. It lieth not in the witte, will, or power of any man to beleue any of these articles taken out of the holy Scriptures, or any other point, portion, or promise therein contained, but God onely

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onely is the authour of this excellent gift of faith.

Question. By what meanes doeth it please the maiestie of God to worke this true faith in those that be his?

Answer. By no other meanes but by the preaching of his holy worde, the holy Ghost not only giuing power to the ordinance of the word preached, but also opening, preparing & enabling the heartes of the hearers to regarde, vnderstande, beleue and professe that which they heare.

Question. Is this faith so fully framed and thoroughly confirmed in vs at the first, or in short time, that we neede not heare, reade, or pray any more for p̄crease of it?

Answer. As faith is first framed & begun in vs by the ministerie of p̄ word, so is it the good pleasure of God to stirre vp, cherish and encrease the same in vs more & more,

by

Ro. 10. 14.
Act 16. 14.

1. Cor. 11.
17.
Gal 4. 19.
Eph 4. 11,
12, 13.
1. Thess. 5.
19, 20.

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by the carefull and diligent exercise of the same worde, as also by the reuerent vse of the holy Sacraments.

Question. What doe you call a Sacrament?

Answer. A Sacrament is an ordinance of Christ Iesus, wherein heavenly & spirituall things are liuely represented and truely offered vnto vs by earthly and visible creatures.

Mar. 16. 15.
Mat. 26. 28.

Question. How many such Sacramentes are there?

Answer. There are two, Baptisme, and the supper of the Lord.

Question. Howe serueth Baptisme for y increase of your faith?

Answer. In the right ministration of Baptisme, I am manifestly taught and certainly persuaded, that as the body is sprinkled with outward water, so my soule and body are cleansed and washed from the filth of sinne, by the precious

Act. 22. 16.
1. Pet. 3. 21.
Col. 2. 12.
Rom. 6. 4.

ous

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our blood of Christ.

Question. Why are children admitted to Baptisme, not hauing vnderstanding to applie þe vse of it?

Gen. 17.7.

Answer. Because the promises of God, whereof Baptisme is a seale, are made not onely to þe godly and faithfull, but also to their children and posteritie.

Question. Seeing Baptisme serueth for the encrease and confirmation of faith in the applying of Christes death: wherefore is it not more then once ministred to one person?

Ephes. 4.4.

Answer. Because the mutual promise or couenāt betweene God and vs, is not for a day or one yere, but for euer, therefore Baptisme (being a publike and sollemne testimoniall thereof) needeth not neither ought to bee iterated, or ministred more then once in our life.

Question. What is the speciall vse of the Lords supper?

Answer.

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Answer. In the pure ministration of the Lordes supper, according to the example of Christ the author of it: I am liuely taught, & most comfortably assured, that the body of Christ was most cruelly handled, brused and euen perced, to the powring out of his most innocent and precious blood for my cause: wherefore that I might thankfully & solemnely celebrate the remembrance of so infinite a benefite, I ioyfully present my self to be a partaker of that holy banquet, wherein I feede vpon Christ that bread of life, not carnally, but ^{1. Cor. 12.} ^{27.} ^{loh. 6. 35.} spiritually, not with my mouth & teeth, but by faith: not by pulling down the body of Christ from heauen to the place where I am, but by lifting by my heart and hande of faith to heauen where hee is, and taking him there to the most effectuall nourishment of mine inwarde man, and great encrease of
of

A Catechisme,

of my faith.

Question. Wherefore is not this Sacrament ministred to children as well as Baptisme?

1. Cor. II.
28.

Answer. Because, for want of knowledge, they can not duely prepare themselves to the serious, reuerent, and thankfull meditation of so great a mysterie, where in consisteth the principall vse of this Sacrament.

Question. Wherefore is this sacrament often ministred, and the other but once in our liues?

Thou shalt
find more
instruction
touching y
Lords sup-
per in the
end of this
Cate-
chisme.

Answer. Because being once receiued into the house of God by Baptisme, wee haue continuall neede of this spirituall nourishment so long as this life lasteth.

The third part.

Question. Forasmuch then as God of his infinite loue, hath giuen his owne sonne to ransome vs from the power of sinne, death
and

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and hell, to aduance vs to the honour of his children and heires of his kingdome : seeing it please him to giue vs faith, and daily to nourish and encrease it in vs more and more by his worde and sacraments, by the which faith we lay holde vpon Christ, and make him with al his merites and treasures our owne, so that now we not onely all our sinnes are remoued from vs, but also his righteousnes, holines and perfection is accompted ours before GOD, doe you not thinke that wee are very deeply bounde vnto him?

Answer. Yes verely, I am so much bound to God, that all my life ought to be a continual thankfulness to his maiesty for his great mercy.

Psal 87.

Psa. 116. 12.

Rom. 13. 1.

Question. Is the this doctrine, which sheweth vs that we are saved by the free grace of GOD, through faith in Christ, and not by any merite of our workes, any

W. i.

cause

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cause of a carelesse life in the professors thereof?

Iof. 14. 14,
18.
Psa. 130. 4.
Rom. 12. 1.
1. Ioh. 2. 1.
Rom. 6. 1.
Tit. 2. 11, 12
Rom. 6. 15.
Answer. This doctrine giueth no encouragement to any to liue carelesly, or wickedly, but minisheth many great reasons to moue & true professors of it to be carefull and zealous in all good workes.

Question. Declare some of these reasons.

I
Psal 32.
Psal. 133.
Rom. 12. 1.
1. Cor. 5. 14
Answer. First, this exceeding loue of God, which the Gospel commendeth as the very fountaine & original cause of all our saluation, cannot but breede in those that truly feele it, a great lothenes to offed his good maiesty, as also an vnfeined desire to please his fatherly goodnesse in all welldoing, both in his owne seruice & worship, as also toward any other for his cause.

2
Secodly, wheras I learne by the same doctrine, that none of our sinnes ca be washed away by any other meanes, but only by & preci-
ous

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ous blood of Iesus Christ, we were worse the the very brute beasts, if the remembrance hereof should not strike vs with an horrour of euery sinne, and a great feare againe to defile our selues there with. 1. Pet. 1. 18.

Thirdly, what argument cā there be more forcible to beate downe al pride, & to raise bp humilitie in the mindes of men, then that doctrine which teacheth vs, that the best works of the best men, are faulty, such as haue neede of pardō before God, & therefore farre vnneete to be mingled with þ blood of Christ, as any cause at all of our saluatiō. 3
Rom. 3. 27.
Ephc. 2. 8.
Rom. 4. 2.

Lastly, knowing that þ promises of þ blessed life after this, are sure vnto vs, because they are grounded vpon that most sure cause, the free grace of God by faith, & not vpon þ shaking foundation of mens merites, how great a cause & singular encouragemēt haue we to walke in our callings with all chereful- 4
Rom. 4. 16.
1. Cor. 15. 58.

B. ii,

nes,

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nes, purenes of conscience, zeale, and thankfulness of minde all the dayes of our life.

Question. What call you a good worke?

Answer. A good worke is the practise of some dutie commanded of God in his worde.

Question. Howe many diuerse kindes are there of good workes?

Answer. There are two sortes of good workes, some tend directly to the honor of God, as al the exercises of true religion : other some tend to the benefite of men, as the fruites of Christian loue.

Question. Seeing prayer is one principal exercise of true religion, tell me to whome our prayers are to be made?

Answer. The whole course of the scripture teacheth vs to direct our prayers only to the maiestie of God, being both of almighty power and infinite loue.

Question,

Psal. 50. 15.

Act. 4. 24.

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Question. What things ought we to pray for?

Answer. We must pray, not only for all thinges needefull for our selues, and the church of God, but especially for those thinges which appertayne to the setting forth of the glory of God, euen as wee are taught in the Lordes prayer.

Act 4. 34.
Ephes. 6. 18.
19.

Question. Rehearse the Lordes prayer.

Answer. Our father which art in heaven, hallowed be thy name, thy kingdome come, thy will bee done in earth as it is in heaven: giue vs this day our dayly bread, & forgive vs our trespases, as wee forgive thē that trespassse against vs, & leade vs not into temptatiō, but deliuer vs from euil, for thine is the kingdome, the power, and the glory for euer and euer. Amen.

Matt. 6. 9.

Question. How may we be assured that God will heare vs, seeing we are sinners?

B. iii.

Answer.

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1. Joh. 1. 1.

Answer. Because wee offer by our praiers not in our own name, nor in the name of any creature, but of y^e sonne of God our sauiour and aduocate, who is alwayes in the presence of God, to entreat his maiestie for vs his poore seruants.

Certaine necessary instructiōs meete to be taught the yonger sorte, before they come to be partakers of the holy Communion.

Question. What do you come to receiue?

Answer. I come to receiue the Lords Supper.

Quest. What is y^e Lordsupper?

Answer. The Lords supper is a sacrament ordayned of the Lord Iesus Christ, to shew forth in most liuely & euident maner his painefull suffring of death for vs, by the outward signes of bread & wine.

Question. Wherefore comest thou to receiue the Lords supper?

Answer.

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Answer. I come to receyue it
for these foure causes:

First to shewe my obedience to my
Lorde Iesus Christ, who hath so
commanded me.

i

Secodly, that mine inward man
might be nourished & strenghtened
by that heauenly foode of Christes
body & blood receyued by faith, as
my body is nourished by corrupti-
ble bread and wine.

2

Thirdly, to make open profession
of my faith in Christ, and loue to-
ward my neighbours.

3

Lastly, that by the reuerent mini-
stration, and ioyfull shewing forth
of this holy mysterie, my minde &
all the parts of my soule, might ef-
fectually be stirred by through the
inward working of the holy Spi-
rite, to a more earnest loue of my
God, & vnfeined thankfulness to
his maiestie, especially for the be-
nefit of my saluation, freely giuen
me in his sonne Iesus Christ.

4

Question,

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Question. After what sort oughte
you to come to this holy mysterie
of the Lords Supper?

Answer. Thre thinges are
chiefly required of those that come
to this heavenly banket of the
Lords Supper.

1 The first is, a sorowfull feeling, &
a heartie lothing of all my sinne.

2 The second is a true faith in Christ,
which bringeth with it a comfort-
table and ioyful feeling of the infi-
nite mercie and everlasting loue
of God toward me in Christ.

3 The last is a careful, earnest, and
constant endeavour to please God
in all things, according to the rule
of his worde, and so to behaue my
selfe before him all the dayes of my
life, as I may best profite others, &
most set forth his glory in that cal-
ling wherein he hath placed me.

FINIS.

